

# Zion's Herald.

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## Zion's Herald.

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### The Outlook.

#### Illness of Bismarck.

Bismarck cannot be hidden. The man whose words and acts and ideas have shaken Europe and changed the destiny of nations remains more conspicuous than kings and emperors. Though a private citizen, the world hears every whisper from his lips and the press chronicles every utterance and personal incident. As he dropped out of sight the other day, anxious inquiries were constantly made in regard to him, and it now comes out that he has been severely ill. The diagnosis of the physicians on the 27th of August revealed severe inflammation of the lungs, from which he has suffered greatly. Though the crisis is now thought to be passed, the extreme weakness induced causes great anxiety in the family. Visitors are not allowed to see him; and the physicians have not deemed it safe to allow the Emperor to visit him. From the best information that can be gained, his constitution is badly shattered. Feeble by day, he is sleepless at night. His condition is really much worse than parties at a distance had supposed; and even his vigorous constitution may fall to rally from the attack.

#### War on the Ballot.

In a republic there can be security for political rights only so long as the ballot is held sacred. To tamper with that guarantee of the freeman's rights is to attack the very palladium of liberty. There was from the first hope for the control of the country by the white majority in the South only by the manipulation of the ballot box. The rights of the minority and the provisions of the constitution were over-ridden and trampled in the dust by bull-dozing, tissue balloons, and the use of the revolver. To protect the franchise in federal elections, certain enactments were passed by Congress, known as the federal election laws. They are designed to prevent fraudulent voting and to remove obstructions from the way of legal voters. A bill was introduced into the House of Representatives, the other day, by Mr. Tucker, from Virginia, for the repeal of these laws. The effect of its passage would be to remove every national safeguard from the polls and to allow the men in each locality to tamper with the ballot as they pleased. We know how they have been pleased to manage it in the South and in some of our great cities. In spite of all our supervision, the grossest frauds have been perpetrated in national elections; and to repeal these laws would be to remove the slight protection the minority now possess. The attempt is a very bold one, and is regarded by the leaders in the South as the first step in an attempt to wipe all evidences of Republican legislation from the statute book. In a word, it is an effort to revive the war issues, which the South has professed so greatly to deprecate. The country may have a second word on that matter. At least, if the old issues are revived, the South may have itself to thank for it.

#### Gladstone's Speech.

In his address, the other day, at Edinburgh, Gladstone made a direct thrust at the House of Lords. The leaders of the Liberal Federation, in presenting their petition, were hardly more bold. He appeared to accept the doctrine that the will of the majority is rightfully the law of the land, and that the majority had decided in favor of Home Rule. He accused the Lords of having affronted and defied that majority, and warned them of the danger of persisting in that course. The Lords are a privileged body, and hold their privileges at the will of the people. Unable to reach them, as they do the Commons, by the dissolution of the House, the people may find a severer method of dealing with them indispensable. If such plain language is not new, it is certainly new for those in the high place of the Premier, and shows that liberal sentiment is advancing among the great leaders of the English nation. When this conviction advances a few steps further, it will not be safe for the Lords to thwart the will of the Commons by a single opposing vote. Where the reality of power is found today, the form of it will appear tomorrow. Time is a powerful and successful advocate, and will secure a verdict in favor of liberty.

#### Arming Trains.

The capture of a railroad train has been a comparatively easy matter. It could be halted on call, or a rail could be removed, when passengers and train men were at the mercy of a small band of desperadoes. In this way the most valuable freight was in the greatest danger. The railroads in the West contemplate a change. "We have determined to put a stop to 'hold-ups,'" says O. W. Ruggles, general passenger agent of the Michigan Central. "This scheme of dragging trains and then shooting at the train men has become too frequent to be pleasant. Not only are we resolved to protect our own

men from injury, but we are fully determined to protect, to the best of our ability, the money entrusted to our care." Armed men will accompany all the express and mail trains leaving Chicago for the East, West and South. On the Pennsylvania lines, also, the train men will be armed with revolvers and Winchester repeaters. The capture of trains, in the future, will be somewhat more difficult than in the past.

#### Renaissance of Florida.

Florida has had a strange history. Early settled, its development has been extremely slow. With unsurpassed natural resources, it is the most backward of the States. There were many causes for this slow development. It is a tropical State whose peculiar resources were not well understood by our people. The first settlers lacked enterprise. The leaders happened to be unwise men. The winter visitors, as birds of passage, really learned little of the State. The men who now have the matter in hand—such as H. M. Flagler, H. A. Plant, and Hamilton Disston, with millions of money—are likely to make a different record. Florida, above any of the States, requires capital to uncover its capabilities. Drainage on the east and in the Everglade region will develop new industries and make Florida the garden of the Republic. All the tropical fruits flourish there. The oyster trade is already extensive. The sponge industry alone employed, last year, 637 vessels and 3,300 men. It is the paradise of the bee, and with care honey enough could be produced to supply the country. The greatest pine-apple orchards in the world are there, and the railroads now in process of completion, connecting the east side with St. Augustine, will make a boom in the business of the State.

#### The Brazilian Fleet.

According to a despatch by the exchange telegraph, Admiral Mello's fleet has made an important, though not a decisive, move. On Sept. 29 the city of Desterro, capital of the island of Santa Catharina, was captured. The city lies just off the coast of the State of Santa Catharina, and will serve as an important supporting point to the fleet in its endeavor to make a land attack. In some respects this capture is an important rebel gain, but at the same time does not give assurance of ultimate success to the insurgents. We learn by another despatch that Peixoto has a force of 5,000 well-trained and loyal men ready to resist any attempt at landing in Rio Janeiro. The arsenal captured at Desterro will furnish the Admiral with arms and ammunition, but his main lack is in men in order to effect a landing and hold the position against the army of the president. As suggested last week, much will depend on the quality of the leaders. If Peixoto has the resources of genius and good sense, he may hold out against the rebel attack.

#### The Irrepressible McLeod.

Most readers, no doubt, thought the Reading deal had made an end of McLeod as a great railroad man. But, on getting out from under the dross of that terrible smash, he found himself still to have a firm hold on the New York & New England. The trouble with that property has been that it has had no outlet to the West through New York city. The road comes to an end at Brewster station, on the Harlem road, fifty miles above New York. McLeod has been at work with the New York railroad commissioners, and has now secured the right to build his road over these fifty miles, thus doubling the value of the stock by making direct connection between New York and Boston. Starting from Leggett's Point on the Harlem River, in New York city, the road will extend northward through Pelhamville to White Plains, alongside the Harlem road for some distance, and then along the Manlius River to North Salem, till it touches the New England road at Brewster's. McLeod thus has right of way between two great cities, and hopes later to effect a northern extension to Canada.

#### The Belgian Constitution.

During the past year Belgium has been moving in the direction of popular liberty. The revision of the constitution, begun in January, and now at length completed, was an important measure. Though it does not fully express the mind of the radicals, or contain all the provisions one may think desirable, it is a vast improvement on the former instrument. The most important advance is seen in the 47th article, relating to the franchise. The old constitution gave Belgium a smaller electorate in proportion to the population than that of any other country having parliamentary institutions. The revised article gives a vote to every male citizen above the age of twenty-five years, and an extra vote to married men above thirty-five years who pay taxes, and a third vote to men of independent means, or those who hold certificates of higher education, or have held or hold public functions implying a certain amount of superior education. Voting is made compulsory. A senator must be at least forty years of age, and possess a high property qualification. He must pay \$240 a year in direct taxes, or he must own real estate producing an annual income of \$2,400. A voter must be thirty years of age to vote for a senator. Among the main points in the revision is the article allowing Belgium to hold colonies. The Congo State has been held by King Leopold II. Under the new constitution colonies in any part of the world may be held directly by the State. Hitherto members of parliament could become ministers only by a new election. The necessity of re-election is removed. Each member in the Chamber of Deputies is to have an annual salary of \$800 and a pass on the government roads to and from Brussels. The change in the franchise will, no doubt, give the liberal party control in the cities and manufacturing centres. But

as the constitution enfranchises the farm laborers, as well as those engaged in the mechanical industries, it remains to be seen whether the liberals with their enlarged vote can overcome the Catholic conservatism of the rural districts. The unthinking Catholic peasantry take their politics as well as religion from Rome.

#### Alien Population in France.

The general cause which brings to us a large floating population operates also in other countries. Steam and electricity have so brought the world together that men easily pass from one nation to another, not only for permanent, but also for temporary, residence. We have an illustration in France, where an alien census was taken the other day. The result gives 2,000,000 foreigners residing in France. Of these no less than 800,000 have received military training and belong to reserves of their respective nations; 350,000 are Italians (of whom 40,000 are in Paris), 500,000 are Belgians, 100,000 are Spaniards, and a like number Austrians. The number of German aliens is quite small, but many Germans have become naturalized. The American contingent is only 7,000, and most of these are in the vicinity of Paris. The larger bodies of the aliens are encamped on the frontiers, towards their own countries. The French population makes little or no advance in numbers, but it is supplemented by these foreign contributions.

#### THE PARLIAMENT OF RELIGIONS.

REV. STEPHEN J. HERRICK.

THERE were only two sessions on the first Sunday of the parliament—one in the afternoon and one in the evening. Many of the Chicago pulpits were occupied by delegates of the parliament in the morning. The honors were about evenly divided between the "heathen" and the Christians. Protap Chunder Mozoomdar discoursed eloquently on the Brahmo-Soma; the Unitarians on the North Side, and Mr. H. Dharmapala, of Ceylon, found fault with the multiplication of creeds and denominations before the Unitarians on the West Side. Joseph Cook, Dr. Lyman Abbott, Dr. Edward Everett Hale and Dr. Alfred W. Momerly, of London, defended Christ and His gospel before the South-Siders.

The afternoon session of the parliament brought out a large crowd and a fine program. The exercises were begun with the "universal prayer" of the parliament. Rev. Dr. A. H. Lewis spoke on "The Divine Element in the Weekly Rest-day," and made clear the importance of the institution and perpetuity of the Sabbath as a day of rest; Prof. Martin J. Wade spoke on "The Catholic Church and the Marriage Bond," and glorified the well-known attitude of the Roman Church on the matter of divorce, and made a vigorous plea for more stringent divorce laws and for a readjustment of the whole divorce business upon a basis that would be more upright and which would conduce more to the well-being of mankind. Rev. Anna F. Eastman read a bright paper on "The Influence of Religion upon Woman," in which she said that "Men and women must rise or sink together." But the sensation of the session was created by a "heathen"—from whom all the sensations, with one exception, have thus far emanated—Rev. B. B. Nagarcar, of Bombay, who discussed "The Work of Social Reform in India." He sketched the decline of old India, the marvelous revival under the English, the present customs and conditions which are inimical to the highest development, and, after stamping all efforts of modern Christianity in the mission fields of India as little short of wicked, he launched forth upon an eloquent eulogy of the Brahmo-Soma. He assailed our foreign missionary work in this not over-complimentary paragraph:—

"Every year you are lavishing—I shall not say wasting—millions of money on your so-called foreign missions and missionaries sent out, as you think, to carry the Bible and its salvation to the 'heathen Hindoo' and thus to save him! Aye, to save him! You poor priests, your earnest women and your generous millionaires raise millions of dollars every year to be spent on foreign missions. Little, how little, do you ever dream that your money is expended in spreading abroad nothing but Christian dogmatism and Christian bigotry, Christian pride and Christian exclusiveness. I entreat you to expend at least one-tenth of all this vast fortune on sending out to our country unsectarian, broad, learned missionaries that will spend all their efforts and energies in educating our women, our men and our masses. Educate! Educate them first, and they will understand Christ much better than they would do by being 'converted' to the narrow creed of casting Christendom."

The Monday morning program brought out Col. Thomas Wentworth Higginson, who spoke on "Sympathy Between Religions," and advocated with much earnestness the fullest and most practical kind of tolerance between religious systems and between religious denominations. He wanted a religion, he believed in it—but he wanted one broad enough to take in "every kindred, every tribe." This extract from his address indicates the drift of his aspiration:—

"The sympathy between religions unites the kindred aspiration to the human race. No man knows God; all strive with their highest powers to create Him by aspiration, and we need in this vast effort, not the support of some sect alone, like the Roman Catholics or Buddhists, but the strength and sympathy of the human race. What brings us here today, what unites us, but that we are all together seeking after God, if haply we may find Him? We shall find Him, if we find Him at all, individually, by opening each for himself the barriers between the created and the Creator."

outlook for the elevation of woman, and said:—

"Not until we have this co-operation of men and women in all the sacred services and offices of the church and of life will the real unity in religion be realized. Woman must stand at the pulpit and behind the altar of God before we shall hear all sides of sacred and secret moral questions. If we have women at the confessional under the new order we shall have women to receive the confession. We shall have no dividing of the virtues."

One of the best papers of the day was presented by Rev. Dr. J. W. Lee, of Atlanta, who has come into conspicuous notice recently through his very excellent book, "The Making of a Man." He discussed "Christ, the Reason of the Universe." It was a scholarly production, free from the cheap sentimentality of truth, convincing in its logical force, and beautiful in its exaltation of the world's Redeemer. Prof. George Park Fisher read a paper entitled "Christianity and Historical Religion," and Bishop Keane contributed a discussion on "The Incarnation Idea in History and in Jesus Christ." Both papers were of a very high order, in the best of temper and packed full of potent argument. They must have been strong meat for the Buddhists, Brahmins, Confucians and Moslems on the platform, whose several faiths were, from the necessity of the case, involved in the discussions.

The key-note Wednesday was toleration, and it was peculiarly fitting that the first speaker on that specific subject should be a man who was exiled from his native land because of his religious views—Prof. Minas Tcheraz, of London, upon whose head the Sultan of Turkey has set a price after having driven him from Armenia. His address was full of the warmth of true fraternity, and coming as it did from one who has suffered many things for conscience' sake and the Gospel, it made a profound impression. Rev. Dr. H. R. Haweis, of London, carried the vast audience with him in his extemporaneous talk on "Music, Emotion and Moral." To those who had read his fascinating book, "Music and Morals," the talk seemed familiar enough, which was not at all objectionable so long as the charming writer himself stood on the platform and spoke eloquently, as he became more and more possessed of his theme. After listening for a week or more to profound theological discussions, it was refreshing as a gracious shower after a long dry spell to listen to the choice speech of Dr. Haweis, interlarded as it was with an occasional bit of a chant, hymn, patois, song or ballad.

The effrontery of the "heathen" is one of the noticeable incidents of the parliament. Hardly a single Buddhist, Confucian, Jainist, Brahmin, Moslem or Shintoist has acknowledged openly that there are serious and fatal defects in his particular system of belief. The tenacity with which he holds on to the idea of the superiority of his specialism is amusing. To those who have studied these systems amid their native environments, these loud and lusty speeches are received with much salt. And not only do these men from other lands exalt their own beliefs; they are quite as brazen in their denunciation of Christianity, or of "the other fellow's system." A Brahmin laughs and sneers when a Buddhist is giving Brahminism a sly dig in the ribs or is engaged in the equally agreeable task of glorifying Buddhism, and vice versa. An American audience can stand a good deal—will even listen courteously while being abused—but when an American convert to Mohammedanism stands up and says deliberately that polygamy under certain conditions may be beneficial and that it need not interfere with a man's being a perfect Christian, then the American audience presumes upon its prerogative of expressing disapproval, and gives evidence of its disgust at the utterance and its contempt for the speaker in no uncertain or unobscure manner. Mohammed Alexander Russell Webb was the man who called forth the only storm of hisses that has so far marred the harmony of the parliament. To him is due, of course, but under great provocation many men and women forgot to be courteous, and there are those who are ready to condone the offense to good manners. Mr. Webb was to speak on "The Spirit of Islam," but he very unwisely prefaced his remarks with the statement that polygamy "is not necessary to the faith of Islam, and the fear that the spread of the faith would cause the spread of polygamy is absurd. It would be a great curse to this country and to our institutions, while it might be beneficial in other places." "No! No!" came from the audience. The speaker was not disconcerted in the least, and said: "I say that a man can be a good and pure man and practice polygamy if it is in the proper spirit." "No! No! No!" came the disapproving response. He proceeded quietly: "It must not be in the spirit of sensuousness, but if you understood the subject as I do, you would know that a polygamist could be a perfect Christian." Here the storm broke in all its intense fury. Men cried "no," women hissed, and Mohammed Webb was forcibly reminded of the fact that he was not in Cairo, but in Chicago. He adroitly and wisely changed the character of his further speech and confined himself to the legitimate meads and bounds of "The Spirit of Islam."

But in spite of the occasional outbreaks on the part of both speaker and audience, the second week of the parliament progressed with increasing interest. The first week was given more to themes of a speculative character, but during this second week the programs have been providing matter of a more practical form. For instance, steps were taken toward the encouragement of the brotherhood of Christian unity. Rev. Anna G. Spencer read a paper on "Religion and the Erving and Criminal Classes;" Bishop Keane discussed "The Relation of the Catholic Church to the Poor and Destitute;" Prof.

Richard T. Ely considered "Christianity as a Social Force," and soon. Though the plan of the parliament does not sanction any kind of organized propaganda, it will be a misfortune if some steps are not taken before the final session in the direction of the crystallization of the best thought and sentiment of the parliament into some practical scheme for the amelioration of the condition of mankind and the solidification of the bond of human brotherhood.

Chicago, Ill.

#### METHODIST JOURNALISM.

[A paper read by REV. CHARLES PARKHURST, before the Methodist Congress at the World's Parliament of Religions, in Chicago, Sept. 28, 1893.]

METHODIST journalism is a banian tree, bearing abundant fruit and affording connected and protective shade. You know that the banian tree has one main trunk, and that its vigorous limbs, bending to the earth, send down shoots into the soil, and these limbs thus become associated trunks. This banian tree began its growth in a foreign land, but it had such virility and aggressive scope that it lifted one limb and threw it clear across the Atlantic; and this connected branch, rooting in our soil, has become larger and more thrifty than the original trunk. John Wesley planted this tree, and nurtured it into vigorous life. John Wesley is the prophet, the seer, the marvel of modern history. He is an octagon, so large on every side that many people never see but one. Luther and Calvin, in their grasp upon the present, look small beside him. He had all the courage of Luther, all the fidelity to truth as he saw it, but he broke more gradually with what was traditional and superstitious. He was as scholarly as Calvin, but with better theological poise and with none of the spirit of the inquisition in him. Wesley never thought to silence a Servetus in material flame. He was greater than either Luther or Calvin in the practical use of means to an end in the spread of truth. And this brings us to the reason for the planting of the original banian tree. Wesley saw at once that he must seize the printed page as his best herald and ally. He knew that he and his small coterie of helpers could cover but little ground and speak to comparatively few, but the truth of God, struck into type, could go everywhere, preach always, and never become weary.

"Words are only things, but a small drop of ink, falling like dew, upon a thought, produces that which millions think."

This was the reason that the prophetic and practical Wesley laid hold of the press, and with the whole energy of his being utilized it. Abel Stevens, the historian of the church, says: "Wesley waded through the mass of the learned works of the day, simplifying, multiplying, cheapening them and presenting in the cottages and hovels of the poor almost every variety of useful, entertaining and inspiring knowledge. It could not fail to be one of the greatest moral powers of the age." The labors and achievements of Wesley in using the printed page read more like romance than authentic history. It is doubtful if better use of this hour could be made than to study this wonderful chapter in the life of our founder. He was the maker and publisher of libraries. He organized the first Tract Society in the world. He established his printing-presses and publishing office at the Foundry, and the Book Concern and publishing interests of the Wesleyan Conference are only the expansion and perpetuity of that early plant.

We must tarry a moment to enforce a lesson concerning a practice which is becoming, in a large degree, a "lost art" among us. Wesley made every preacher a colporteur, and his ministers were as solemnly pledged to circulate the printed page as to preach the Gospel. This was Wesley's great axiom: "It cannot be that the people should grow in grace unless they give themselves to reading. A reading people will always be a knowing people. Press this upon them with your might, and you will soon see the fruit of your labors. Leave no stone unturned in this work."

Periodical journalism began in our denomination with Wesley. He desired a regular and stated organ of communication with his followers, and so he launched the *Arminian Magazine*, which is in existence today, and which is the oldest continuous periodical in the world. In this hour we should learn anew this pivotal fact: That which gave depth, scope, permanency, and, thereby, the real stamp of individuality to the great religious movement under Wesley, was the printed page. Wesley would have been only a voice, like another John the Baptist in the wilderness, whose echo would soon have been lost and forgotten, had not God led him out to such generous and persistent use of printer's ink. Wesley's influence would have been temporary, great as it was, like that of Cypriote, Bernard, or like his colleague, the greater preacher, Whitefield, had he not thus incarnated his thought in type.

The American trunk of the banian tree of Methodist journalism possessed all the characteristics of the English tree with which it was connected. Apostolic Christianity, in spirit and purpose, was the sap which nurtured its new and larger life. Zion's Herald is the oldest Methodist newspaper in the world. It was established Jan. 9, 1823; its career has been unique and remarkable. Devoted unselfishly to Methodism, it has claimed a freedom in management and utterance which is the essential spirit of Christianity. Alone its voice has often been heard against the evils which have adhered to our beloved Methodism. It fought and helped largely to win the battle for the abolition of slavery. Abel Stevens said it was "the only church paper really open to abolitionists during the long anti-slavery struggle." It championed the cause of total abstinence and prohibition when the religious press was indifferent or silent. It has always stood as the defender of the rights of our elect women and demanded for them equal privileges in the church. It has gladly welcomed the fruits of the best Biblical scholarship, and appropriated truth from whatever source it came. Daniel Wise, Abel Stevens and Gilbert Haven are the type of men who have given the paper its distinctive character.

#### The Property of the Church.

Methodist journalism has made an honorable and successful record. It was launched with a strictly non-sectarian and devout purpose—the aspiration to be serviceable to the church and to glorify God. It has, therefore, been providential. The spirit of private gain and of secular management has no place in Methodist journalism. Joseph Cook marked the distinction recently in discussing the subject of "Ideal Ultimate Journalism," in saying, "The Methodist Churches own their papers; why should Congregationalist, Baptist and Presbyterian papers be, for the most part, private enterprises?" There is with us the fixed determination to provide every considerable portion of our constituency with a religious paper in its own tongue, and it must be supplied by the general church and be devoted entirely to any selfish interest in its management. So deeply ingrained are these convictions in the minds of our

people that any exhibition of a purpose to make personal gain out of our papers would meet with severe and general rebuke. Methodism does not produce the ablest, the best and most influential journals, but the average Methodist paper has ranked well. Let a thoughtful and candid Methodist group the papers of the leading denominations and compare them with those of his own church, and he will have no occasion for chagrin. Our *Advocates* have, in all their history, been interesting and able. To call the roll of the worthies who have edited and who are now editing them, would be a grateful privilege, but we leave this inspiring duty to our honored colleagues of the official press who have part in this discussion.

Recognizing gratefully the general excellences of Methodist journalism, are we prepared to utilize this hour by a frank consideration of its limitations? Is this Methodist Congress for the glorification of the denomination, or for the improvement of it? Are we here for self praise, or to see ourselves as we really are, and then to be moved with a mighty impulse to better achievement? Will you look as we turn the search-light within and mark the restrictions upon Methodist journalism?

The first limitation which we note is

#### A Lack of Comprehensiveness.

If any man's vision be limited, his work must partake of the limitations of his vision. The Methodist editor is microscopic rather than telescopic. Methodist journalism is too denominational. Mark you, we are not impeaching loyalty to the denomination; we commend it and exact it. Dr. Henson, the distinguished Baptist clergyman of this city, speaking along this line, is reported to have said: "If I had a dog that would not sooner trot under my wagon than under that of another man I would shoot him." We should not shoot such a dog, but should take immediate and special pains to lose him. We rejoice in denominationalism if intelligent and magnanimous. It is the denominationalism that obscures vision, that makes a man a religious partisan, that renders him blind to the faults of his church, and enables him to see only its excellences, that is to be deplored. Methodist journalism is decidedly tinged with this excessive denominationalism. Our columns are so exclusively devoted to our own church that we restrict our mission almost entirely to our own constituency. Romanism may cultivate such a spirit of fealty in its following, but Methodism cannot be wiser and more Christian. We suggest for our public press, therefore, an enlargement of vision, more of comprehensiveness. Let the editorial sanctum be enlarged, put in more windows, and improve the ventilation, so that there shall be room enough for the editor to stand up and turn about without stooping, oxygen enough to keep the intellect alert and receptive, and light enough so that his sight shall neither be dimmed nor circumscribed.

The second limitation which we note is

#### A Lack of Independence.

Methodist journalism lacks the spirit of independent criticism within, necessary to its healthful development and growth. Our criticism falls not upon our colleagues of the Methodist press, but upon a system and polity that have come to impose upon the official editor, as a religious obligation, silence concerning objectionable practices within the church. The cure for this condition lies not in the election of new men as editors of our *Advocates*, but that the method of selection be radically changed, and the tenure of office rest upon a different basis. There should be only one official paper in the church in the sense that now prevails, and that should be the *Christian Advocate* of New York. This editor should be elected by the General Conference, and this paper should stand pre-eminently for the defense of the church. The General Conference should intrust the management of all the other *Advocates* to local boards of representative laymen, of twelve men say, who should select the several editors. This corps of editors should be held responsible only for the doing of independent and conscientious work. Tenure of office should rest upon the exhibition of reputable ability and absolute fidelity to personal convictions. When such an arrangement is brought about, something like honest and fearless discussion will be seen in Methodist journalism.

Kindly but conscientious criticism is essential to the healthy growth of our great and unwieldy denomination. We should, therefore, utterly stamp out the widely prevalent impression that the man is disloyal to our church and harmful to its highest interests who utters his honest convictions. Why, what sort of an editor would John Wesley be if now living and in charge of one of our papers? Can you conceive of him as being silent if he observed anything objectionable in the denomination? If he saw men plotting to secure pre-eminence in the church, do you think that he would be silent? If he saw a General Conference turned into a political caucus, and the practices of the ward politician dominating in the councils of the church, do you think that he would be silent? If a General Conference in a whirl of excitement, or during a season of dense stupidity, passed a measure or authorized a society which the sober second thought of the church did not approve, do you think he would be silent? If anything needed curing in the church from the highest official to the lowest member, do you think John Wesley would be silent? We wrong the great founder of our Methodism by asking such questions. We only do it that you may see into what subservience in the respect Methodist journalism has fallen. You know that John Wesley, if an editor today, would thunder and thunder and thunder again against every species of wrong until it was rigid. Emerson said that his hero was the man "who, taking both life and reputation in his hand, will, with perfect urbanity, dare the gibbet and the mob by the absolute truth of his speech and the rectitude of his behavior." Dean Alford began his great commentary on the New Testament with this declaration of personal purpose: "The present editor aims at truth, not popularity; the principle on which this commentary is conducted is that of honestly endeavoring to ascertain the sense of the sacred text without regard to any preconceived systems, and fearless of any possible consequences." Of such stuff should the Methodist journalist be made.

The next limitation which we note is

#### A Lack of Modernness.

Methodist journalism is not in close and helpful touch with the modern spirit. We do not clearly apprehend the age in which we live, the cumulative sweep of God's purposes with it, and the beneficent results which are being achieved. Our church is anchored to a conservative past, and will not open its eyes to a better present and a more hopeful future. In the matter of Biblical criticism—the most important chapter in the Christian history of this age—Methodist journalism has been timid, dull of apprehension, derelict. The Biblical critic has been ignored or condemned without a hearing. Our press lamentably fails in not giving to its readers intelligent and reassuring reports of the processes and results of Biblical investigation. For Biblical criticism is only God's winning fan for clarifying His own truth, separating the chaff from the wheat, and giving us a more intelligent faith. A younger generation of Methodists—the consummate flower and hope of the

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## METHODIST JOURNALISM.

(Continued from Page 1.)

church—thoughtful and inquisitive, swept by the discussions of the hour, are pressing us with frank and honest inquiries that should be answered by honest and frank answers. When Bradlaugh, the great English skeptic, was a devout student of the Sunday-school—thoughtful in an unusual degree—there came to him an hour when he questioned some religious tenets. Ingenious, as he always was, he went to his Sunday-school teacher and told his mental trouble. The teacher rebuked him and told him that to doubt was a sin, and treated the youth as a moral leper. Bradlaugh went away to become a confirmed and life-long unbeliever. Rightly helped in that crucial hour, he might have been saved to become another Gladstone to the cause of English Christianity. Methodist journalism must not treat the coming generation of honest inquirers as that teacher treated Bradlaugh. Doctrine and tenet hoary with age, with the stamp of mediocrity, are put in the crucible for refinement, purifying and recasting. But there is no occasion for alarm. The alloy may be rejected, as it should be, but the eternal truth of God is not to suffer. We must help our readers to discriminate between the soul of truth which never changes and the wrappings which do change with each changing generation. It is not the life more than meat and the body more than raiment."

The modern spirit is Christian. Christ is coming into society to redeem it with processes and methods never used before, and we do not clearly discern His coming. He is regnant in the thought, activities and life of society. The spirit of the age is Christian—that is, it believes in the Christ, not always recognizing His deity, but steadily loyal to Him. If the spirit of the age could be personalized and utter its creed, it would say:—

"If Jesus Christ is a man,  
And only a man, I believe  
That of him I cleave to him,  
And to him will cleave away.  
If Jesus Christ is God,  
And the only God, I swear  
I will follow Him from heaven and hell,  
The earth, the sea, the air."

This remarkable trend of the age towards Christ should be more clearly discerned by Methodist journalism, and therefore more heartily nurtured and developed. Why have we so little consideration for the inquiring believer? Why condemn the man who would believe, but whose mental vision for the time is hidden as was that of the disciples on the way to Emmaus? Christ did not condemn them, nor did He condemn that blatant doubter who declared that he would not believe unless he put his fingers into the print of the nails and thrust his hand into His side. We are not thinking justly of that large class of thoroughly sincere people who desire to believe, nor are we learning how to deal wisely and successfully with them.

Christianity was never so Christlike in its mission and ministry. Christendom is making an intense and magnificent endeavor to apply the principles of Christ to the redemption of society. The spirit of the age is not only in sympathy with such a purpose, but exactly demands it. The pagan theory of the survival of the fittest is shamed out of sight in the elevation of the Beatitudes. The marvelous contributions of science in teaching how to live so as to conserve human health and happiness are gratefully appropriated. By multiform methods of consecrated ingenuity and experiment on the modern diet of human we and want, trying to save not only the soul, but the body, and to usher in the kingdom of Christ upon this earth. All social, industrial, political and governmental questions are brought to the standard of Christ's teaching for adjudication. This is the dispensation to the twentieth century, and the very air is articulate with it. But Methodist journalism has not yet heard this latest divine message. Methodist journalism is not in touch with it. For the discussion of the social, industrial and political problems of the day our readers must have recourse to other papers if they would receive such information and suggestion as shall help to interested and beneficent action. It is not, therefore, surprising that American Methodism, save in sporadic cases, has no part in the pre-eminently practical Christian work which is so characteristic of the age.

## Inadequate Financial Support.

It is tethered to a false idea. The demand is inexorably made that our papers shall make money and turn a large balance each year into the church treasury. Our editors are tortured weekly with the question of economies. They must make bricks without straw, and are expected to bring out as good a paper as the best, with half the editorial corps, and with an expenditure for contributions of one-third as much as is appropriated by the best religious journals for the same purpose. We are not in the desire to compete with outside publications in the desire to secure contributions from our own ablest writers. Brain rightly commands a big golden eagle, silent today, and the distinguished writers in our denomination are importuned for their productions with a proffer of compensation twice to three times as large as the Methodist editor can pay. The financial basis upon which our papers are now conducted is antiquated, mistaken and injurious; it would answer for a past generation, but not for the present. The fact should be recognized that it is the supreme business of our editors not to make money, but to make ideas—to provoke thought, and to inspire nobler living after the Christ pattern. There is something infinitely more valuable in Methodist journalism than to make money. Our editors should be relieved from the nagging of such low and selfish ideals. They should be relieved, too, from the impertinent and intolerable pressure to forever increase the subscription list. Only one standard should be set for them, and that is that they produce for the largest religious denominations in America the best religious weeklies published. There is nothing in our whole economy that so much needs agitation and radical change as the practice of making such meagre and niggardly allowance in support of its press. Remedy here would quickly bring its hundred-fold in educational and inspiring influences upon our readers.

Finally, as the contention of the whole matter, Methodist journalism

## Lacks Leadership.

This fact has already been shown, but must be emphasized in closing. It is attributable not so much to lack of ability in the editorial fraternity in our denomination as to the system which controls them, the limitations put upon them, and the false standards to which they are so exactly held. Give the Methodist editor equal facilities, opportunities and freedom with his confreres of the religious press, and he would soon show his ability to compete with the ablest and most successful. Leadership is not possible under the present régime. But until Methodist journalism is able to assume leadership, it fails to exercise

its peculiar prerogative and to discharge its highest obligation. With the constituencies at our command, Methodism ought to produce the most interesting and comprehensive, the ablest and most influential journals. Our weeklies should think not for Methodism only, but for Christendom. Our editors should be prophetic, catching God's latest thought and fearlessly uttering it. Another editor of one of the foremost religious journals of the world, recently read at the "Press Congress" in this city a paper in which he fittingly characterized the kind of leadership which should be assumed by religious journalism. We appropriate his thought because we desire the support which he renders to our convictions, and because we wish to give a wider currency and larger mission to his remarkable utterances. He said:—

"Men need guidance and leadership. They need the leadership which does not fear them, which disregards their prejudices and appeals to their consciences; the leadership which holds religion to be the divinest of all realities and the only safe and practical rule of action among men, but which never trades upon religious feeling by appealing to it for commercial ends, which abhors cast, detests bigotry, and keeps in mind the fact that organized religion has too often been the most stubborn enemy of the new truth which God was sending into the world. Religious teachers ought never to forget that Christ was put to death, not by the world, as we are so constantly taught, but by the church!"

"The opportunity of the religious press is not to be realized in a stubborn defense of the old sectarian positions, in a blind insistence upon what may be called the old conservatism of the old religion, but in a new disclosure of the prophetic spirit—the spirit that cares more for the will of God than for the will of the church, more for the religious righteousness than for the preservation of things as they are, more for truth than for peace or repose. The prophetic spirit does not manifest itself in gifts of prophecy so much as in absolute fearlessness in calling things by their right names, condemning evil wherever it is found, and declaring the supremacy, without regard to consequences, of the few clearly revealed truths in loyalty to which safety resides, not only for the individual but for society."

We have spoken frankly because we could not help it. The subject is too momentous for anything but serious treatment. To address the multitude weekly, to put oneself into type that shall continue to speak either for or against, is enough to sober the stoutest heart and to inspire the holiest motives.

## The Conferences.

## N. E. SOUTHERN CONFERENCE.

## Providence District.

The Sunday-school at Berkley is making fine progress. Two adult classes have been recently formed, the library has been remodeled, and new books added to the value of \$125. The superintendent of the mill made the school a present of a rich olive drapery for the new library. Rev. A. Anderson is the pastor.

Rev. George W. Anderson assisted Rev. S. M. Beal at the Cranston Street Church, Sept. 3. On the following Sunday he supplied the pulpit of the United Presbyterian Church in Central Falls.

The Providence District furnished three of the preachers at the Yarmouth camp-meeting—Revs. S. O. Benton, J. F. Cooper and George E. Brightman. Mr. Brightman also preached at the Williamette camp-meeting.

Miss Clara Cushman addressed a fine address at Phenix, Sept. 17, and the pastor, Rev. J. S. Wadsworth, took a collection for this Woman's Foreign Missionary Society amounting to \$82. She also addressed the church in Centerville on the same day, pleasing and instructing the intelligent audience to whom Rev. J. H. Bucky regularly ministers.

At the Chestnut St. Church, Providence, on the evening of Sept. 10, was held a grand missionary rally under the auspices of the W. F. M. S. The exercises were in the form of a union service of the Methodist churches of the city, and were largely attended. Rev. William Butler, D. D., delivered an able and interesting address on missionary work in the Orient, his remarks being chiefly confined to personal reminiscences and experiences in India during the Sepoy Rebellion, the work of the numerous Conferences in teaching and reclaiming the youth of that country, and the steady conquest of Mohammedanism by Christianity. The venerable speaker, though advanced in life, still manifests the most lively interest in missionary work, particularly in India, where, under God, he hopes an enterprise which has had a marvelous growth and development. He is always a favorite with a Providence audience.

The second Sunday in September was observed as "greeting day" in the Sunday-school of the Bates Church, East Providence. The school assembled in the audience-room, and a very pleasant program was executed. Addresses were given by the pastor, Rev. L. G. Horton, C. L. Hazard, the superintendent, and Frank Maynard, a member of the Mathewson St. Church, whose subject was, "How to Live." The exercises were very interesting, and the greetings decidedly cordial. This is a very flourishing Sunday-school, whose membership is something over four hundred. In the evening a temperance address was given by Rev. D. H. Chappell, agent of the Rhode Island Temperance Union.

In a recent letter to the HERALD on the history of the Thames St. Church, Newport, we strangely omitted to mention the fact that the church was built during the pastorate of Rev. E. A. Lyon, who was twice pastor there, and did there a magnificent work for God, not merely in the erection of the church, but in the still better work of winning many souls to God. Those glorious days spent in the minds of many persons even now, and they do not forget to pray that Bro. Lyon's sun may go down without a cloud to dim its radiance.

Rev. J. H. Nutting, chaplain of our State institutions at Howard, R. I., read a very interesting paper before the Ministers' Meeting in Providence, Sept. 11, on "Prison Reform," in which he showed the present humanitarian and Christian methods of dealing with criminals as compared with those of earlier days. The Chaplain gave the brethren a cordial invitation to visit the State institutions the following Monday. About twenty of the ministers accepted the invitation, and spent the entire day visiting the State prison, the county jail, the State insane asylum, the almshouse, house of correction, and two reform schools—the Rocknase school for boys and the Oaklawn school for girls. Here the State owns nearly six hundred acres of land, situated about six miles to the south of the city of Providence.

The insane asylum, the house of correction, and the almshouse are contiguous, and are united under the very efficient superintendence of James H. Eastman, a man of lifelong experience in this and similar work, who has long been the present office nearly eight years. Mr. Eastman is a Methodist, his father being a

superannuated member of the New Hampshire Conference. On his courteous invitation the preachers dined at his very pleasant home, where delightful social intercourse was enjoyed. He also accompanied us through the institutions of which he has charge.

The State prison is a massive stone structure, and has been pronounced the best small prison in the United States. The warden, Gen. Nelson Viall, has held his present office twenty-six years, and is a veteran warden as well as a veteran soldier, he having served in the Mexican war and also in the war of the Rebellion. Discipline here is strict, but kindly, and is intended to be reformatory in its influence and results. A prisoner never escapes, and attempts unsuccessfully on the day that we were there. "Gentlemen," George A. Ellwood, a desperate criminal, made a bold break from the work-shop and attacked Deputy Warden Rowe. It was a terrific conflict. Rowe was attacked suddenly and unawares. At length he succeeded in drawing his revolver, and leveled it at the convict, who did not flinch. He looked with apparent fearlessness into the muzzle of the revolver as it belched flames of fire and sent leaden messengers of death into his body. Four shots were fired. Three took effect. 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# Our Book Table.

For many years Bagster and Spottiswoode have controlled the market, throughout the English-speaking world, for Bibles adapted to the use of students and Christian workers. They now have a formidable rival in the Collier House in London, for which the Methodist Book Room in New York holds the American agency. The manual appended containing various Biblical helps is unsurpassed.

**THE INTERNATIONAL TEACHING REFERENCE BIBLE.** To this is appended **THE BIBLE TEACHER'S MANUAL**, or, **Aids to Bible Study for Students of the Holy Scriptures.** Edited by Rev. Charles H. Wright, D. D., and Rev. Charles W. Collins, D. D. American Agency: 150 Fifth Ave., New York.

This mission Reference Bible is a model, in size, binding and type. The book is handy, not too large and in admirable form. The paper is thin, but firm, and the type clear. To those who read easily the mission type, this is the Bible of all others. The editor has performed his part of the work in a most careful and scholarly manner. The volume gives evidence of much care; nothing is neglected, nothing is done in haste. It is a piece of complete workmanship.

Notwithstanding the volume is comparatively small, the editor has contrived to pack into the appended Manual nearly every help the student would ever want. Notice some of the things he has included in this admirable appendix. First, there is an introduction, containing Dr. Schuler's method of studying the Bible, the inspiration of the Bible, the account of the early church, and the present versions by President Harper. Second, the books of the Bible and of the Apocrypha are enumerated. Then come the various things of the Old Testament—the tabernacle, chronology, festivals, weights and measures, etc. The study of the New Testament follows, a summary of Gospel incidents, a compact harmony of the Gospels, the apostolic history, the Herod family, the Lord's Prayer, the Sermon on the Mount, the parables of our Lord. The history of the Jews in various lands is given from the material beyond the Bible record. Section on the Bible and Ancient Monuments in Egypt, Babylon, Nineveh and Persia is rich in the material gathered from the recent excavations. Then come helps to various general studies, as Bible Geography, Geology, Poetry, etc. In the helps to devotion are Major Whittle's "Texts for Workers," M'Cheyne's "Daily Bread," and Bishop Vincent's "Sunday-school Teachers' Use of the Bible." These American helps are valuable. But time would not tell of the Concordance, the Index to Subjects, the Biblical Gazetteer, and Index to Maps, and the maps themselves of Bible lands at various periods. The volume contains much in little.

There are various styles of binding and sizes of type. The reader can easily suit to his taste. The prices generally range much below Bagster and Spottiswoode. On sale by C. R. Magee, 38 Bromfield St., Boston.

**EVOLUTION: THE STONE BOOK AND THE MONUMENT RECORD OF CREATION.** By Thomas Cooper. Cincinnati: Graustein & Curtis.

This little volume is a hand-book on the Evidence of Christianity. It contains the substance of three lectures delivered in various parts of England and received with great favor by those who heard them. The lecturer has the merits and defects of most popular deliverances on scientific subjects.

There is usually a measure of confidence and dogmatism in such utterances as being in keeping with the scientific. Cooper is not entirely free from that fault; the very fault is an element of power in the popular lecturer. But beyond this the author exhibits a familiarity with the whole subject and an admirable capacity for clear statement and popular exposition. He deals in the first part with the more extravagant forms of evolution, exposing in a clear manner their errors. Evolution is a new word, but an old idea. Lyndard, Darwin, Huxley, Spencer and Tyndal have given new and varied expression to the old Ionian philosophy. The second part goes over the geological question; and the third considers the questions raised by the various sciences on the Mosaic record—the day of Genesis, the order of creation, the age of the world, and such like matters. In the midst of much doubt the author retains the orthodox view of the Mosaic record: Moses wrote the book and set it in order as we now have it. In a word, the author is a defender of the old against the new conceptions of the forces of the Bible. The book has the important quality of readability and adaptation to the popular capacity and tastes.

**GLIMPSES THROUGH LIFE'S WINDOWS.** By Rev. J. R. Miller, D. D. Selections from his writings. Arranged by Evans H. Pratt. T. Y. Crowell & Co., Boston and New York. Price, 75 cents.

The compiler of this charming little volume has been very successful in his search through Dr. Miller's writings for suggestions of wisdom. Dr. Miller has given us a new and varied expression to the old Ionian philosophy. The second part goes over the geological question; and the third considers the questions raised by the various sciences on the Mosaic record—the day of Genesis, the order of creation, the age of the world, and such like matters. In the midst of much doubt the author retains the orthodox view of the Mosaic record: Moses wrote the book and set it in order as we now have it. In a word, the author is a defender of the old against the new conceptions of the forces of the Bible. The book has the important quality of readability and adaptation to the popular capacity and tastes.

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of any worth, must be naturalized in the home and the occurrences of every-day life. It is too often made an affair of Sunday and special occasions; its highest significance is in its adaptation to our every-day conditions and needs. The volume emphasizes this important thought.

**THE MARRIAGE AND CLASSES.** By Henry Tackley. Cincinnati: Graustein & Curtis.

This volume, from a member of the New England Conference, is a study of industrial conditions in England. Its value to us lies in the fact that the two peoples are kindred and their industrial problems are identical in principle, if not in conditions. The author writes with the readiness of a practical journalist, and gives us vivid sketches of the various industrial classes of the motherland. The nineteen chapters tell us all about the bus and tram men, the clerks, assistant shopkeepers, the mail men, railway men, servant girls, school teachers, tillers of the soil, and mechanics. The author is a keen observer, and knows well how to present his observations in a clear and orderly way to the reader. The book will be highly prized by all interested in the labor question in this country. It gives a large body of facts in accessible form, and a complete picture of industrial England.

## Magazines and Periodicals.

**THE FORTNIGHTLY REVIEW** for September has, for its leading article, "Gladstone and the Currency." Gladstone is a mono-metalist. There are other articles, on the origin of crime, immortality, the ascent of high mountains, and England's right to the Suez Canal. (New York: Leonard Scott Publishing Company.)

**THE WESTMINSTER REVIEW** for September has its usual variety of strong articles. "The Future of Society" is a plea for a higher standard than wealth. Hennigan gives the prospective changes in the novel; and Mr. Isaacs shows how far the Jew and modern thought have modified each other. There is a fresh article on "The Canadian Village." (Leonard Scott Pub. Co.)

**THE MISSIONARY REVIEW OF THE WORLD** has a long list of valuable articles. Dr. Rigg gives a full account of Christian work done in Moslem lands. The attitude of the Moslem mind toward the Gospel is a valuable contribution, as are also those on the evangelization of Arabia and the missions in Turkey. (New York: Funk & Wagnalls.)

**THE NEW ENGLAND MAGAZINE** for September is rich in articles adapted to New England readers. The illustrations are admirable. "The Literary Associates of Berkshire" is an illustrated sketch of much interest, in which the four friends are depicted. "The Story of Fryeburg" is another bird's-eye view of an old Maine town. The variety and excellence of the articles give special interest to the number. (Boston: Warren F. Kneass, 5 Park Sq.)

**OUR DAY**, for September, abounds in articles on current topics. Joseph Cook leads in an article on the "Divine Program for the Dark Continent." When slavery was abolished in the valleys of the Mississippi and the Amazon, the Valley of the Congo was opened for settlement. These changes are significant; they have relation to each other. The school question is also ably dealt with. The Catholic view of the public schools and the Pope's attitude toward them discuss the various phases of the subject now under consideration by the American people. (Our Day Publishing Company: Boston.)

**THE ANDOVER REVIEW** for September has several solid articles. Chancy B. Brewster combats the naturalism of Raman and the evolutionists; W. M. Bryant considers the antecedents of Dante; and Gamaliel Bradford, Jr., reviews our knowledge of an Elizabethan mystic. (Boston: Houghton, Mifflin & Co.)

**THE ARENA** has three articles on the current money question. "The Money Famine in America" opens our present situation as a nation. "The Seven Facts about Silver" touch the main points in the silver issue. Albert Brisbane gives a glance at the currency for the last fifty years. Ma. Quercy considers the moral and immoral aspects of literature, and E. P. Powell makes a study of Benjamin Franklin. (Arena Publishing Co.: Boston.)

**IN HARPER'S MAGAZINE** for October, "The Camel Caravan by Moonlight" forms the frontispiece, drawn by E. L. Weeks and engraved by A. M. Lindsay. Mr. Weeks accompanied Theodore Child in his journey across Persia, and has written a vivid and instructive account of it in three parts. The first part, given in this number, takes the reader "from Teheran to Tattoush," Chas. D. Lanier, in "Our National Game-bird," gives a study of the habits and mode of capturing the quail. William Black has another installment of "The Handsome Humes." Elizabeth Robins Pennell contributes a delightful article on Toulouse. "A French Town in Summer" and Henry Van Dyke furnishes an illustrated article in which he lifts the apocryphal accounts of the childhood of Jesus. Janvier continues his account of early New York; and Carl Schurz discusses the question of manifest destiny, and reaches the conclusion that America will mistake in extending her boundaries to the south and west. R. H. Davis' article on Oxford is graphic and instructive, giving us a view of university life (Harper Bros.: New York.)

**THE FORUM** for October, always strong and readable, has an unusual number of able articles. David A. Wells contributes the leading article on the downfall of certain financial fallacies, as the appreciation of gold, the fall of prices, the primary cause of the decline in the value of gold and silver. Dr. Carl Peters thinks many parts of Africa will be inhabited by white men. Frederic Harrison discusses the revival of drama. Blith Haywood takes a temperate and striking title on the burning of Negroes in the South and its causes. The two articles on the Populist movement in the West are full of interest. The unrest originates in the character of the population, diverse and unassimilated, rather than from any settled socialistic views. (New York: Forum Publishing Co., Union Square.)

**SCRIBNER'S** for October is rich in both text and illustration. "The Northwest Mounted Police of Canada" affords an instructive view of the border land on the north, by J. G. A. Creighton. "The Mystery of the Red Fox" Joel Chandler Harris deals in his delightful way with the great American hunt; F. M. Doubleday affords us "Glimpses of the French Illustrators"; and Dr. T. N. S. Hamlin gives some account of the "Historic Houses of Washington." Harold Frederic gives another installment of his story, "The Copperhead." (New York: Charles Scribner's Sons.)

**THE PULPIT** is a magazine of sermons. The October number contains ten or dozen discourses by distinguished American preachers, as Drs. Talmage, Moxom and Gannaway. The topics are varied and striking as well as ably treated. (Buffalo: Edwin Rose, Publisher.)

**IN MUSIC** for August the leading article contains a full sketch of B. J. Lang, the Boston pianist, organist, teacher and conductor. It is an important chapter in the musical history of the time. The value of application in the study of music is a subject which should be read with interest by the musical student. (Chicago: 240 Wabash Avenue.)

**THE CYCLOPEDIA OF CURRENT HISTORY** is a valuable résumé and classification of current events the world over. The leading events of the quarter are first given in compact form. Then come the international events, like the Berlin Sea settlement and the affair of Siam. After that the events of Africa, Europe and America are given, each country separately. (Buffalo: Garrett, Cox & Co.)

**HOME AND COUNTRY**, an illustrated magazine for the people, for October, contains a large variety of subjects. The leading article treats the question of anarchy. Another deals with the woman question. (New York: 53 East 1st St.: James W. Kay.)

**THE OXFORDIAN** for October is devoted largely to the required readings in the Tanqua circles. There are also special readings. The Woman's Council Table has some good things. (Meadville, Pa.: Theodora L. Flood, editor and publisher.)

## IN MEMORIAM.

**Belle Sanborn Goodwin.**

An impressive memorial service for Mrs. Goodwin was held at the Malden Center Methodist Church on Sunday evening, Sept. 23, by the Junior League of the city. The members of the family were present, and the church was filled with her many sorrowing friends. The Juniors, numbering about 250, occupied the center of the house. After an anthem by the choir, the League recited the 23rd Psalm. Rev. Harry F. Rankin, of the First Church, then read a prayer. "Beyond the Smiling and the Weeping" was sung by the quartet, after which Rev. W. I. Haven, a member of the General Epworth League Cabinet, delivered an address. He said, in part:—

"As the winged arrow flies,  
Swiftly its mark to find,  
So the light of her life shines  
Darting and leaving no behind;

so from out her life of activity of service, with amazing swiftness, this gifted worker has gone to be with God. It seems but yesterday that we saw her at Asbury Grove surrounded by children, as in a well-known picture, she was with the doves that feed from her apron. She was then the picture of health and joy. Now—what is it that has taken her? It is not death, but death to the world. She is now in the kingdom of heaven. Jesus said for those who would be with him, they must be with him in the kingdom of heaven. Shall the lambs be gathered into the fold and their shepherd be taken from them? No, the lambs will be gathered into the fold, and their shepherd will be with them. It is good for us to just now go over the lines with which her life is impressed upon us, as a great worker in the world. She was a woman who lived for her life in these later years surely, in which we have all known her, is one singularly fruitful and suggestive. 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these air tour's sculptured and painted the deep  
tions and adjuncts. In these the deep  
pleasure and the deepest instruction are to  
found, as well as the largest and longest ben-  
efit to the country. If the visitor can only  
be a single day at the Fair, or a single night  
it is worth any sacrifice to enjoy this alone.  
And if it were to be a question between the  
daytime or the illumination at night, I  
would advise the latter; for surely no eye  
now opened on this world are likely to  
again to behold any sight so nobly beau-  
tiful."







## The Family.

## TO THE LARK IN AUTUMN.

MARY ELIZABETH CLOD.

Ah! I see you, little rover,  
Mid the heaps of gathered clover,  
Joyous warbler of the day!  
While the light the daisies chide  
O'er the east, your sweet self hiding,  
Ere you fly to heights away!

Picking in the dewy litter,  
Turning with a chirp or twitter  
This way or that your winsome head,  
You must sing until the noon;  
So you make your dainty tuning,  
Now from autumn-berries red,

Now from hearts of lingering daisies,  
Upward, sweeping soft, grey masses,  
O'er the shocks of yellow corn,  
Over mountain of the meadow,  
Drooping, now, through light or shadow,  
All your songs upon the morn.

Caroling, trilling o'er the people,  
Singing from the tallest eucalypt,  
With the quivering light flames;  
Reeking not, in all your faring,  
O'er the Father for you caring,  
Yet He careth all the same.

Now He bids you haste to bowers  
Of the snowy orange flowers,  
From the winter cold and long;  
But you'll come again, bright rover,  
Far across the springing clover,  
Thrilling all the skies with song.

Found like you, in places lowly,  
Let me heart grow still and holy,  
We are true to highest skies.  
Good-bye, little love! I'll miss you!  
Con't I hold you, I would kiss you!  
For your lessons sweet and wise.

From Rye, Virginia.

## A VOICE FROM HEAVEN.

I shine in the light of God,  
His likeness stamps my brow;  
Thy up the shadows of death my feet have trod,  
And I reign in glory now.

No breaking heart is here  
No keen and thrilling pain,  
No wasted cheek, where the frequent tear  
Hath rolled and left its stain.

I have found the joys of heaven,  
I am one of the angel band;  
To my head a crown of gold is given,  
And a harp is in my hand.

I have learned the song that sing  
Whom Jesus bathed in fire,  
And the glorious words of heaven still ring  
With my new born melody.

No sin, no grief, no pain—  
Safe in my happy home;  
My fears all fled, my doubts all slain;  
My hour of triumph come!

O friends of mortal years,  
I've trusted and am true;  
Ye are walking still in the vale of tears,  
But I wait to welcome you.

Do I forget? Oh, no!  
For memory's golden chain  
Shall bind my heart to the hearts below  
Till they meet to touch again.

Each link is strong and bright,  
And love's electric flame  
Flows freely down like a river of light,  
To the world from which I came.

Do you mourn when another star  
Shines out from the glittering sky?  
Do you weep when the raving voice of war  
And the storms of conflict die?

Then why should your tears run down,  
And your hearts be sorely riven,  
For another gem in the crown  
And another soul in heaven?

— Ann.

## THOUGHTS FOR THE THOUGHTFUL.

The frost is on the hills, and summer's work is done.  
I find I must not think that gentle Nature grieves  
O'er all the lessening splendors of the setting sun,  
The fragile glory of the drooping leaves.

— Edward D. Reid.

People will go anywhere barefoot to  
preach their faith, but must be well bridled  
to practice it. — Ruskin.

Little self-denials, little honesties, little  
passing words of sympathy, little nameless  
acts of kindness, little silent victories over  
favorite temptations—these are the silent  
threads of gold which, when woven together,  
gleam out so brightly in the pattern of life  
that God approves. — F. W. Farrar, D. D.

If you must pass through what is even a  
desert to get to fertile lands beyond,  
still it is not good to count even the desert a  
mere necessary evil to be got through and  
forgotten as soon as possible. It is good as  
you plod through the sand to feed your eyes  
with the vastness and simplicity of the world  
which the monotony of sky and sand can  
most impressively display to you. So if  
God has appointed to any of us times of soli-  
tude and friendlessness—perhaps times of  
unpopularity and neglect—let us pray that  
we may not pass through them, however  
dreary they may seem, without bringing out  
from them greater conceptions of Him and  
of our fellow-men and of ourselves. —  
Phillips Brooks.

Lord, I would offer Thee  
A heart's unadorned gold,  
And yet how can I be  
When all there is in me  
Is touched with light and mold?

I find within no thought  
So holy that it may  
Unsanctified to Thee be brought,  
Except as it hath come  
From Thee a blessing ray.

Yet all I am is Thine,  
Through signs and flaws and stains  
I feel Thy presence shine,  
Take me, and make divine  
All that uncleaned remains!

Lord, of Thyself, not much  
In me canst Thou behold,  
And yet Thou canst be true  
The magic of Thy touch  
Transmutes my dross to gold.

Contrition Thou dost prize  
All sacrifice above,  
Dear Lord, I dare say  
And look into Thine eyes,  
Because I know Thy love.

— Lucy Larcom.

"What dirty, dreadful, disgusting stuff!"  
exclaims a man regarding that peculiarly  
unpleasant compound, the mud of London  
streets. "How, my friend," says Ruskin,  
"Not so dreadful after all. What are the  
elements of this mud? First there is sand,  
but when its particles are crystallized ac-  
cording to the law of its nature, what is  
nicer than clean white sand? And when that  
which enters into it is arranged according to  
a still higher law, we have the matchless  
opal. What else have we in this mud? Clay.  
And the materials of clay, when the particles  
are arranged according to their higher  
laws, make the brilliant sapphire. What  
other ingredients enter into the London mud?  
Scot. And soot in its crystallized perfection  
forms the diamond. There is but one other  
— water. And water when distilled accord-  
ing to the higher law of its nature, forms the  
dewdrop radiating in exquisite perfection in  
the heart of the rose." So in the muddy, lost  
soul of man is hidden the image of his Cre-

ator, and God will do His best to find His  
opals, His sapphires, His diamonds and dew-  
drops. — Rainsford.

Union with Christ—"the word abiding in  
us," changes the outlook. He is now our  
life; where He is, there we shall be; when  
He shall appear, we shall appear with Him;  
"because He lives, we shall live also." The  
feeling of helplessness is gone; the craving  
for sympathy is satisfied; the eternal safety  
of destiny is secured. We are no longer  
atoms, floating now in sunbeams and now  
quenched in darkness, blown by caprice and  
wafted hither and yon by circumstances,  
with no fixed destiny, no discerned future,  
but are convays for heaven, freighted with  
blessings from heaven, riding secure in har-  
bors near heaven—anchored in heaven. Dy-  
ing does not end, but only interrupts our liv-  
ing.

"There is no Death! What seems so is transition;  
This life of mortal breath  
Is but a suburb of the life abysmal,  
Whose portal we call Death."

— O. H. Tiffany, D. D.

It is out of silence that all the marvelous  
things of human action, all the splendid  
feelings of human faith, have sprung. When  
the great tree falls in a sudden storm, we  
find that, for all its external bravery, it was  
decayed and weak within. The real strength  
of human life lies there also. Societies, gov-  
ernments, nations, fall when the secret cham-  
bers of individual hearts grow weak. But  
those secret chambers cannot be filled from  
the world outside. They can only be filled  
from within, at the cisterns of Infinite Sil-  
ence.

The first great silence in the life of Jesus  
holds all His years of growth. It meant  
study in the shadows of the synagogue, med-  
itation on the upland pastures, prayer be-  
neath the evening stars. The first great sil-  
ence for every life should be, *know thyself*.  
God has given to every individual soul some  
gift that is unique, peculiar to itself, some  
delicate tint that it alone can add to the great  
picture, some tone that no other soul can  
sound forth. The soul cannot even attempt any  
response to these divine, God-given impulses  
unless it cannot even know what they are, un-  
less it meets itself in solitude.

The second great silence in the life of Jesus  
hides the masterful bracing of His powers to  
the one supreme mission of His life. No  
sooner had He answered the summons from  
the voice of John the Baptist calling Him to  
come and take up the work which waited  
to be done, than, led by the Spirit, He went out  
into the wilderness that He might be alone,  
to concentrate His vision, steady and set His  
faith, mark out His way, tune to the true  
pitch the secret passions of His soul. The  
second great silence, then, for every life,  
should be, *Control thyself*.

The third great silence in the life of Jesus  
tenderly veils the crowning hour of His  
spirit's tragic agony. In the Garden of  
Gethsemane He left the most beloved  
of His disciples, that He might be alone, that  
out of the silence He might gather strength  
to enable Him to meet that highest demand,  
that He might have courage to lay down  
again all that He had taken up—all the bright  
hopes, all the splendid ideals, all the expect-  
ed achievements. The third great silence,  
then, for every life, should be, *Forego thy-  
self*. — Christian Register.

## "LIGHTS ALONG THE SHORE."

REV. J. K. WILSON.

Lying back lazily and dreamily in a cozy  
nook out on the Great Bear's Head, we  
were the other evening watching the day die  
down over the Hampton meadows, and the  
lights come out aloft and slow—in the  
great sea of blue above, and along the shores  
of the lesser sea of blue below. Away down  
on the tip of Cape Ann there comes a faint  
twinkle—just the tiniest bit of a glory-halo  
burned through the night's dark curtain.  
Then another, a little nearer, and another  
still, as we follow with the eye the line of  
the coast. Away northward they sparkle,  
too, as far as Portsmouth Bar, or farther;  
like jewels glittering upon the long bent fore-  
finger which the land holds up in vain re-  
monstrance against the encroachments of old  
ocean, or like dewdrops fallen from brighter  
worlds upon our poor, plain planet, and  
holding yet something of their silvery  
gleam. How many are in sight from our  
look-out? No, don't count. Never mind the  
number. Away with arithmetic in vacation  
time; we'll none of it! Plenty of counting  
and weighing and measuring to be done when  
we get back to the home and to the work.  
According to the child's method of computa-  
tion there may be "ten, five millions, two,"  
of them. We believe the guide-book says  
that thirteen different lights can be seen from  
this point. No matter; enough to say that  
not often does such a number come at once  
within the range of vision as can be seen from  
this beautiful and favored bit of the Massa-  
chusetts coast.

And as we lay there and watched them,  
there came to us the recollection of a word  
from an old Book, dear to us all, which tells  
us that we who have been touched by the  
Great Light are to be lights in the world, and  
that our mission in life is to break into the  
darkness that is everywhere about us, and  
to make bright rays run through the  
gloom, just as those lights along the shore  
are doing. There is a good deal in that  
figure, when we come to study it from such a  
vantage point. It opens up its meaning in  
fuller measure than ever before. "Things  
seen are mightier than things heard." And  
the sight of the streaming lights illustrates  
our Lord's saying as nothing else could.

It is significant that we are to be lights.  
Not fog-horns, for instance. Perhaps that  
last figure would be more fitting for  
some of us than the other, though. There  
are apparently more fog-horn possibilities in  
many of us than there are light-giving fac-  
ulties. There is something a little fascinating  
about a fog-horn. It is so insistent, for one  
thing; you can't forget its existence; it makes  
itself heard, with a vengeance; its every note  
is an assertion of itself, and the proclamation  
of its exceeding usefulness. Something very  
human about a fog-horn, when you come to  
think of it. But we are to be lights, not fog-  
horns. The light in yonder tower isn't mak-  
ing much noise— isn't doing much of any-  
thing, in fact. It is just being. Its power is  
itself. There is no power like that. What we  
call influence is less the sun total of a man's  
words and deeds than the reflection of him-  
self—the photograph of himself upon the  
sensitive plates of other lives. We need this  
lesson in these days of the emphasis of doing.  
We are not content unless, like "Helen's  
babies," we can "see the wheels go round."  
We are always applying the orchard test—  
"The tree is known by its fruits." And the  
test is a true one. Still, it is well to remem-  
ber that there is something to be thought of  
besides that which comes easily under our  
observation. Back of doing lies being; and

what a man means far more than what he  
does in any given instance, or in any number  
of instances.

And how unconscious is the light of the  
range of his ministry. It shines out upon the  
darkness; but it knows not who, nor how  
many, are helped by its shining. Out there,  
there are ships going by to all parts of the  
world. There is probably no minute through-  
out the night in which some one has not his eye  
on that light, near or far off, and is not hold-  
ing or changing his course by what it reveals  
to him of safety or of danger. Should it go  
out, should it be hidden for a single hour,  
should it burn low, some vessel would go  
astray, and perhaps come to wreck and de-  
struction. Somebody is always sailing where  
our light is, or should be, shining. Somebody  
is always looking to us for guidance and di-  
rection. Somebody is always helped by our  
fidelity, and harmed or endangered by our  
unfaithfulness. And we cannot tell who,  
nor where, nor how many. If we only knew!  
If those on whom we are to exert an influence  
only bore some mark which we could de-  
cipher, undoubtedly the influence which we  
shot out upon them would always be of the  
right sort. We would be on our guard; we  
would diligently strive to help them; we  
would endeavor to be with them always, and  
only, and in every way, inspiration and stim-  
ulus to best and holiest things. But we do  
not know. He who comes to meet us reads  
not his name beforehand. All the more, then,  
must we be ever faithful, must our  
shining be ever clear and bright, lest any  
through us should be put in jeopardy.

Now, turning from the coast line, we look  
directly seaward. Another gleam meets our  
eyes. Out yonder lie the Isles of Shoals, that  
"Heap of tumbling granite in a wide and lonely sea,"  
and the light that we see is from the nearest  
of the group, White Island. It is a noticeable  
light. See how clear and white and brilli-  
ant it is. But as we look it is gone. Now  
it comes back, but it is red this time. Now  
it is gone again. Then it reappears as white  
as at first; and so on, in interminable suc-  
cession, through the whole night. It is what is  
called a "flash light"—so arranged by a  
system of revolving machinery that so many  
seconds of light of one color shall be followed  
by so many seconds of darkness; and that by  
light of another color, and so on, indefinitely.

The lesson is easy here, surely. "Flash"  
lives, as well as lights. Hide-and-seek Chris-  
tians: now you see them, and now you don't.  
One thing today, and another tomorrow, and  
not much of anything the day after. In times  
of revival burning with a brilliancy and a  
warmth which fairly puts to shame those of  
less flame-power; but when the revival is  
past, dying out in darkness that lasts until  
the next time of quickening. Now the white  
of an almost ideal Christian character; and  
again the red light of anger, or the green  
light of envy, or the yellow light of jealousy.

Let us pass over the lesson quickly; it is  
too painful to be dwelt upon with any plea-  
sure; it can best be simply outlined. Let us  
be sure of one thing, however. However use-  
ful and desirable a flash-light may be in the  
maritime world, it has no place in the king-  
dom of God. The lights of the world are to  
shine with a clear, steady, uninterrupted ra-  
diance through all the hours of the night.  
Fixed lights, not flash lights, glorify God  
and help men.

Taunton, Mass.

## ABOUT WOMEN.

—When Mrs. Schumann, the widow of  
the great composer, intends to play her husband's music  
in public, she prepares herself for it by reading  
over some of the love-letters he wrote her during  
their courtship.

—Miss Ida Pollock took the highest rank in  
the examination of physical physicians in Baltimore by  
the State Board of Medical Examiners, in which is  
vested the authority to grant licenses to practice.

—Miss Bertha Lamm, of Springfield, O., who  
has recently taken the degree of electrical engineer  
at the Ohio State University, is said to be the first  
woman in the world to receive this degree. Mr.  
Edison says that women are especially fitted for elec-  
trical work on account of their delicacy of touch.

—Mrs. C. H. St. John, wife of the evangelist,  
has been appointed pastor of the Gordon Place Meth-  
odist Protestant Church in Kansas City, Kan. She  
has also been made a member of the general mission-  
ary home board, and is the first woman to occupy  
such a position in the history of that denomination.

—An interesting object at the World's Fair is  
"Miss Dakota" in the Agricultural Building, North  
Dakota department. She is fourteen feet tall, hair  
of fax, face and arms of shelled wheat; dark of eye,  
poppy seed, and white of eye, wild rice; ruche of  
wild pumpkins; dress of wheat heads, trimmed with  
clover and wild rice. She is altogether a fine figure.  
A wit wanted to know if she was a "grass widow."

—Miss Klumpke, a California girl, who entered  
the Paris Observatory as a pupil five years ago, has  
won her place in the first rank as astronomer, and is  
one of the most tireless and successful observers in  
France. One of the two great quarantaries at the ob-  
servatory is reserved for her sole use, and Miss  
Klumpke was the first woman ever admitted to the  
institution.

—When Mrs. Amelia Barr, the author, in her  
early struggles had a few paper dollars, they were  
placed in an old Bible, which, with its yellow  
leaves and faded clasps, still lies on her table.  
One night thieves broke in and stole everything they  
could lay their hands on. They went through the  
desk, taking the trinkets it contained, but the Bible  
which lay near it and in which was whatever of  
worldly wealth the family possessed, was left un-  
touched. It had proved a more secure cash box than  
a safe would have been.

—Merrie's artistic group, "Even So," in the art  
exhibit of the World's Fair, is a fine example of  
the life, force and strength which the modern artist  
puts into all he does. A soldier is shot at his post;  
even as he falls his wife springs forward, and half  
supporting him, grasps the gun his nerveless hand  
has dropped, and steps into the breach. "Even so,"  
her defiant attitude says, "if the men fall, the women  
will fight. France can never be conquered."

—Mrs. Charles Briggs, wife of the celebrated  
professor of theology, is an accomplished musician,  
as are her two daughters. All three studied in  
Leipzig, and have attracted much attention by their  
ability. Recently at a church society in the city  
they kindly offered their services, and were the  
means of greatly increasing the receipts of the oc-  
casion.

There should be due recognition accorded  
Mrs. James B. Rayner, Mrs. Emma Moeman, and  
Miss Jennie Rhodes, the three plucky Long Island  
women who helped save the crew of the "Martha F.  
Tucker" when she drove ashore on Point Lookout  
during one of the big August gales. As Congress  
does not provide for the maintenance of crews at the  
sea-coast life-saving stations during the summer  
months, there was but one man of the force on duty  
at the time of the storm. Three other men joined

him, but even then the beach wagon bearing the  
cannon that projects the life-line could not have been  
moved had not the three women come to the rescue,  
and helped haul it through the sand for a mile. Still  
their labor was not done, for they lent their aid in  
working the life-buoy on the eleven journeys that it  
made back and forth in saving the eleven lives.  
Their hands were cut and bleeding, but it was not  
until the last man was safe on shore that the women's  
nerves gave out, and they sat down on the beach and  
cried. — Harper's Bazar.

## THE STORY OF A NEW DRESS.

"ARE you going to have two puffs on  
your skirt, or only one?" This  
question Mrs. Baker called out from the  
sewing-room, as her young daughter flitted by.  
"Why, two, of course."  
"It is a good deal of work," Mrs. Baker  
said, and she sighed.

"I know that; but when one has a nice  
dress, why, one wants it made nicely."

From the sewing-room came the sound of  
Miss Wheeler's voice, singing softly:—  
"Heavenly Father, I would wear  
Angel garments, white and fair."

"Miss Wheeler," called Cornie, "you  
think it ought to be made with two puffs,  
don't you?"

"I don't know. I haven't thought about  
it. Do you want me to think?"  
Cornie came and stood in the door and  
looked at her in a surprised sort of way.  
"Don't you think about your sewing when  
you are doing it?" she asked.

"Well, not more than I have to in order to  
do it well. It would be hard work to think  
about clothes all the time, you know. But  
about the puffs—that is the way most peo-  
ple think they must have them."

"They went into the front room. Mrs.  
Baker and Cornie talked it over, and all the  
time came that humming voice from the  
other room:—  
"Take away my cloak of pride,  
And the worthless rags 'twould hide."

"She has rather a sweet voice," Cornie  
said. "Mother, I believe I shall have to get  
some more silk for this; it isn't going to be  
heavy enough. I want it to wear over my  
white dress, you know, and it ought to be  
rich for that. I think I shall have the very  
grandest suit in town, but I suppose there  
can be things made to look as well as  
hers."

And Miss Wheeler sang:—  
"Let me wear the white robes here,  
Even on earth, my Father dear,  
Holding fast Thy hand, and so  
Through the world unspotted go."

Cornie shivered a little. "How she does  
harp on that hymn," she said, nervously; "I  
wish she wouldn't, I'm tired of it."  
"Can't you let the poor thing sing?" her  
mother said. "It's all the comfort she has."

"She might sing something besides that  
one hymn," Cornie said. But she didn't, it  
seemed so delightful to hear; and she sang it  
over and over, especially those two lines:—  
"Let me wear the white robes here,  
Even on earth, my Father dear."

At last Cornie went and stood in the door  
again. "Do you like that hymn better than  
any other in the world," she asked, "that  
you sing it so much?"

Miss Wheeler looked up brightly. She had  
a old, rather faded face, but a wonderfully  
pleasant mouth and smiling eyes.  
"Oh," she said; "I didn't realize that I  
was singing loud enough to be heard. Yes, I  
do like the hymn wonderfully well. I sing it  
a great deal. It is natural that I should, you  
know, as it is all about dress, and I have so  
much to do with dresses."

Cornie laughed a little. "Not much to do  
with that kind of dress, I should say. The  
sort that you have to sew on is mostly the  
'worthless rags,' I should think. You see  
you have sung it so much that I have caught  
some of the words."

"It was this white dress of yours that made  
me think of it today," the little seamstress  
said. "It is so pretty, and I was thinking  
how much I liked white, and then, naturally,  
it made me think of my own white dress,  
and I began singing about it before I  
thought."

"It is not much like mine," Cornie said,  
with a little sigh. "Mine is all spotted up  
with the world even before it is made."  
"Oh," she said; "I didn't realize that I  
was singing loud enough to be heard. Yes, I  
do like the hymn wonderfully well. I sing it  
a great deal. It is natural that I should, you  
know, as it is all about dress, and I have so  
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how much I liked white, and then, naturally,  
it made me think of my own white dress,  
and I began singing about it before I  
thought."

"Heavenly Father, I would wear  
Angel garments, white and fair,"  
Angel garments, white and fair,"  
and read them carefully through. Upstairs  
in the sewing-room Miss Wheeler stopped  
her singing and sewed away for some time,  
and then she came down to her daughter,  
and she murmured at last. "I am always  
singing, but I never seem ready to speak a  
word for Jesus. Why couldn't I have asked  
her how she was getting on with her other  
white dress that she has been telling about? The  
poor lamb may need a word of comfort that  
even I could speak."

"Cornie Baker," some of the girls said to  
her, months afterward, "how came you to  
take such a sudden and decided stand; be so  
different, you know, from what you were be-  
fore? You have been a Christian this long  
time, but not such a one as you are now."

Cornie was still for a minute, then she  
looked up with eager, smiling eyes. "I  
found my help in the sewing-room among my  
neighbors," she said brightly.

"What a queer place to find help in!" one  
of them said.  
Cornie then told them the story of the  
little seamstress, and her hymn about dress,  
and that she sang over and over, speaking her  
name with a tender voice and a tear in her  
eye. But the little seamstress knew nothing  
about it. — The Pansy.

## WHERE TO ECONOMIZE.

A MOTHER who was particularly successful in  
keeping her children at home evenings—so  
much so that it was with difficulty they could be  
induced to accept an invitation to spend an evening  
away from home—was asked if she had any par-  
ticular secret for making home attractive. She re-  
plied that she could think of none except that she  
always kept her sitting-room and parlors very light.  
"In the evenings," she said, "we always have all  
the lights on, and we put the gas on both back  
and front parlors, and the sitting-room very light.  
This is the only secret, if it is a secret." When the objection  
was made that this must be very expensive she re-  
plied, "Oh, well, we will economize in something  
else if necessary, but a cheerful light in the evening  
we will have."

Her remark was very suggestive, not only of  
the great difference between the cheerfulness of a well-  
lighted house, and the gloom of one where the light  
is poor and stunted, out of the choice there is in mat-  
ters of economy. In these times nearly every one  
has to study economy in some directions, but in  
family life it ought to be directed and exercised in  
something rather than the curtailing of family com-  
forts. There is especially true of food, warmth and  
comfortable clothing. Better to wear the plainest  
outside garments, better to have no extra suit, better

to put up with old and patched furniture than to de-  
prive any of real comforts, especially the children.  
Warmth and light are among the most essential of  
these. They are the attractions used by saloons and  
other places of temptation, to draw our sons from  
our homes. We must counteract these by providing  
better attractions of the same kind. We cannot  
afford to economize too much in these comforts.

This principle holds especially true in regard to  
children's food and clothing. There are two articles  
of food of which nearly all children are fond, which  
are nutritious and wholesome, but which are often  
economized in unwisely. These are milk and sugar.  
Better to do without desserts all the time if necessary,  
better to have their milk to drink and plain, of  
sugar on their oat-meal and stewed apples. Better a  
time's worth of good pure candy occasionally than  
the costly and indigestible mince pie. In clothing,  
too, the same discrimination should be observed.

Plenty of good warm under-clothing, good stock-  
ings and stout, well-fitting shoes will make comfort-  
able the plainest dress. If economy must be studied  
in children's clothing, let it be in the direction of re-  
ducing ruffles and trimmings and articles of outside  
show, and not in those things which give warmth and  
comfort.

To practice economy successfully requires a great  
deal of study and experience. It is not generally a  
very encouraging or pleasant thing to do, and yet  
there are those who have learned to enjoy it and  
even become enthusiastic in it. It has seemed to  
me to have almost the fascination of a game to  
see how little they could live on and yet live com-  
fortably. We have learned a great deal of late years  
of the possibilities of economy of food even while  
having better and more palatable food on our tables  
than ever before. So if one is obliged to economize,  
it is better to do it in a cheerful spirit than complain-  
ingly and fretfully. And since to accomplish or  
achieve any desired result is always a satisfaction,  
there may be a certain reward in the study and ex-  
perimenting that leads to a knowledge of how to  
economize in the best way; how to live comfortably  
and at the same time cheaply. — Interior.

## I WOULDN'T BE CROSS.

I wouldn't be cross, dear, it's never worth while;  
To scold the vexation by wearing a smile.  
Let me be a dancier, a trouble, a loss,  
Just meet the thing boldly and never be cross.

I wouldn't be cross, dear, with people at home,  
They love you so fondly; whatever may come,  
You may count on the kindness around you to stand,  
Oh, loyally true, in a brotherly band!

So, since the fine gold far exceeds the dross,  
I wouldn't be cross, dear, I wouldn't be cross.  
I wouldn't be cross with a stranger. Ah, no!  
To the pilgrims we meet on the life path we owe  
This kindness, to give them good cheer as they pass,  
To clear out the flint stones and plant the soft grass.  
No, dear, with a stranger, in trial or loss,  
I wouldn't be cross, dear, I wouldn't be cross.

No bitterness sweetens, no sharpness may heal  
The wound which the soul is too proud to reveal.  
No envy bathes peace; by a fret and a jar  
The beautiful work of our hands we may mar.  
Let happen what may, dear, of trouble and loss,  
I wouldn't be cross, love, I wouldn't be cross.

— Mrs. M. E. Sangster.

## Little Folks.

## THE BIRTHDAY DINNER.

JULIA S. LAWRENCE.

"IT'S just the beautifullest day!" said  
May, giving a happy little skip.  
"Isn't it splendid that it's a half-holiday,  
too?"

"It ought to be because it's our birthday,"  
said Ray, decidedly.

"Let's go 'cross lots; it's nearer," suggest-  
ed May.

So they climbed the low stone wall into the  
meadow where myriads of crickets  
chirped shrilly, and bluebirds flew low and  
lazily in the perfect enjoyment of the bright  
October day.

"I hope the chicken won't be done till we  
get out," continued May. "I just couldn't  
keep it out of my mind all the morning; and  
it did seem as though school never would be  
out!"

"Let's run," cried Ray, catching his sister's  
hand and racing away through the crisp,  
sun-dried grass.

A few minutes later, two rosy, breathless  
children bounded into the farmhouse kitchen.  
Delicious odors filled the room, for Mrs.  
Brown had just closed the great oven door as  
she turned to smile them a welcome.

"Hurrah!" shouted Ray, throwing up his  
cap. "Is the chicken done, mother?"

"Almost; it will be by the time father gets  
here."

May walked over to the table and stood  
very still looking at it. The womanly in-  
stinct in the little eight-years-old girl appre-  
ciated the fine tablecloth and the best dishes,  
used only on special occasions.

"Let's go and wash up and comb our hair,"  
she whispered to Ray, who had followed her,  
and now stood eyeing a plate of cranberry  
tarts, his special delight.







## A SPECIAL OFFER

—TO—  
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Zion's Herald sent from  
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tween this and Jan. 1.

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announce this offer to his congregation, and  
secure a large number of new subscribers  
before Oct. 1st.

Will each reader of the pa-  
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## Review of the Week.

Tuesday, September 26.

—St. Joseph, Mo., visited by a \$1,000,000  
fire.

—Thirty seven deaths and 41 new cases of  
cholera in Bilbao, Spain, yesterday.

—Senator Cameron speaks against silver  
repeal and advocates free coinage.

—A "dummy" train took highwaymen  
in Missouri; two robbers killed and four  
in jail.

—The U. S. cruiser "Newark" starts to  
Brazil.

—The Argentine insurgents capture  
Rosario.

—Five new cases of yellow fever develop  
in Brunswick, Ga.

—Nearly a hundred anarchists arrested in  
Austria; many bombs and other infernal  
machines seized.

Wednesday, September 27.

—Treasurer Washburn, of the Old Colony  
railroad, deficient \$75,000 in his accounts;  
the company will not suffer.

—Prince Bismarck seriously ill.

—Employees on express trains of roads  
entering in Chicago to be armed, as a pre-  
caution against train robbers.

—Another attempt to be made to unify the  
five republics in Central America.

—Odd Fellows Day at the World's Fair.

—Cholera ravages the eastern shore of the  
Persian Gulf.

—Senator Stewart attacks the President,  
and Senator Morgan defends him. Election  
Laws repealed bill debated in the House.

Thursday, Sept. 28.

—A fanatic fires five shots into the crowd  
at Chicago Stock Exchange; three people  
injured.

—Gladstone cautions the House of Lords  
that the people will demand a reckoning  
with them.

—Five persons killed and several fatally  
injured by a rear end collision (driving a fog)  
on the Chicago & Grand Trunk railroad near  
Bellevue, Mich.

—Hon. J. E. Russell and Hon. J. B. Car-  
roll nominated for governor and lieutenant  
governor on the Democratic ticket of this  
State.

Friday, September 29.

—One hundred and fourteen people die of  
cholera on the Italian steamer "Carlo Rie-  
ti," which started from Genoa to Brazil and  
put back.

—A proposition made to do away with  
coroners in New York city.

—The English government official regard  
the situation in Brazil as being very serious.

—The federation of mine owners in En-  
gland reject arbitration.

—The Italian premier Giolitti and the min-  
ister of finance implicated in the Roman Bank  
scandal.

—Great excitement in Havre over the re-  
turned action of this country with reference  
to a coaling station in that island.

—A false alarm of fire in a synagogue in  
Poland causes the death of nine persons and  
injuries to nearly one hundred more.

Saturday, September 30.

—J. A. Trefethen acquitted of the charge  
of murdering Tena J. Davis.

—The Mansfield mine in Michigan flooded  
by a neighboring river; 28 miners drowned.

—The Union Pacific railroad owes the  
government \$55,000,000.

—The Argentine insurgents in Rosario  
surrender to the government troops.

—A train-robber in St. Louis sentenced to  
twenty five years in the penitentiary.

—Business practically suspended in Con-  
cord, N. H., yesterday, to permit employees  
to attend revival meetings.

—The city of Destero, Brazil, surrenders  
to the Brazilian insurgents.

—Four hundred tons of armor plate for  
the battleship "Indiana" accepted.

—The British vessel "Coquillon" and  
cargo, seized in Alaskan waters, condemned  
by the United States circuit court at Sitka.

—A United States citizen named Boynton,  
commanding a tug fitted out with torpedoes,  
illegally floating the British flag in Rio  
harbor, arrested by a British man of war and  
turned over to the U. S. cruiser, "Charleston."

## Mon. Oct. 2

—The total of paid admissions to the  
World's Fair last month, 4,670,908.

—A bill in Congress asking for a World's  
Fair in New York in the year 1900.

—Death of Prof. Benjamin Jewett, master  
of Balliol College, Oxford, Eng.

—Close of the revival meetings in Concord,  
N. H.; 1,000 converts reported.

—Sixty-five cases of yellow fever at present  
in Brunswick, Ga.

—Eighty-four deaths from cholera on board  
the steamer "Roma," while on her way  
from Genoa to Rio.

—The French-Siamese trouble finally set-  
tled.

CHURCH REGISTER.  
(Continued from Page 1.)

Convention at South Newmarket, probably 16, 17  
and 18. See special notices.

NOV.

Haverhill, 3d Ch., 1 eve; Lawrence, 1st Ch., 13 eve;  
Methuen, 1 eve; East Kingston, 15 eve, 19,  
Lawrence, St. Paul's, 3 a m;

Lawrence, St. Mark's, 1 eve; Merrimackport, 19, p m  
and eve; East Rochester, 25 eve;  
Dracut, 5 p m; Rochester, 25 eve;  
Lawrence, Garden St., Portsmouth, 25 eve, 26,  
and 6 eve; a m;

Haverhill, 1st Ch., 3 eve; Greenland, 26, 27 eve;  
Grace C., 10 eve; Amesbury, 25 eve.

Lowell, 11, 12, a m;

DEC.

Hampstead, 2 eve, 3; North Danville, 10, a m;  
Dover, 12 and 17 eve;  
East Hampton, 3 p m; Dover, 15 eve, 17 a m;  
Sandown, 3 eve; Auburn, 2 p m, 24 a m;  
Kingston, 9 eve, 10 p m; Chester, 24 p m and eve.  
G. W. MORRIS, P. E.

NORWICH DISTRICT—THIRD QUARTER.

14, 15, Portland; 16, 17, Preachers' Meeting, at  
South H. Meeting.

[Resumed next week.]

E. TIBBELL.

NEW BEDFORD DISTRICT—THIRD QUARTER.

6, Somerset; 19, N. Bedford, Portuguese  
7, 8 eve, No. Dighton; Mission;  
8 a m, Taunton, Grace C.; 20, Little Compton;  
10, Taunton, Tremont St.; 21, Westport Point;  
10, " " Brayton; 22 a m, So. Somerset;  
1, Dighton; 22 p m, Fall River, 1st Ch.;  
13, Berkley; 23, " " North C.;  
14, 15, Wareham & E. 24, East Bridgewater;  
16, Wareham; 25, Taunton, 1st Ch.;  
17, 18, Wareham; 26, 27 a m, Brockton;  
19, 20, Wareham; 21, Pearl St.;  
22, Fall River, 2nd Ch.;  
23, Fall River, Summer; 24, 25, Bridgewater;  
26, 27, Fall River; 28, 29, Middleboro';  
30, Middleboro';  
31, South Carver.

NOV.

2, Whitman; 17, Barnstable & Centre-  
ville;  
3, Barnstable; 18, 19, Otterville;  
4, 5, Sandwich; 19 p m, Marston's Mills;  
6, Bourne; 20, Cotuit;  
7, Cotuit; 21, Fall River, St. Paul's;  
8, Taunton, Tremont St.; 22, Eastham;  
11, 12, South Haverhill; 23, Orleans;  
12 p m, Chatham; 24, No. & East Haverhill;  
13, Provincetown, Centre; 25, 26, South Yarmouth;  
14, North Truro; 26 eve, West Dennis;  
15, Truro; 27, Wellfleet;  
28, South Truro.

DEC.

1, N. Bedford, County St.; 12, N. Bedford, Fourth St.;  
2, 3, Provincetown, Centre; 14, Vineyard Haven;  
3, 4, 5, Provincetown, Centre; 14, Vineyard Haven;  
4, Taunton, Central Ch.; 15, North Truro;  
5, N. Bedford, Pleasant St.; 16, 17, Cottage City;  
6, Fairhaven; 17, East Edgartown;  
7, Acushnet; 18, Nantucket;  
8, Long Plain; 19, Wood's Hole;  
9, 10, Myrick; 20, Falmouth;  
10 eve, Middleboro'; 21, East Falmouth;  
11, N. Bedford, Allen St.; 22, West Falmouth;  
23, 24, Plymouth & Russell Mills.

WALTER ELA.

BUCKSPORT DISTRICT—SECOND QUARTER.

20, Brooksville; 21, Harrington.

NOV.

10, Sullivan; 24, E. Bucksport, a m;  
17, Bucksport; 24, Oriand, p m;  
24, Franklin.

DEC.

1, Gouldsboro; 15, Edmunds, eve;  
1, Swan's Island & Deer  
Isle; 15, Millbridge & Cherry-  
field;  
2, Columbia Falls; 15, Penobscot & Castine;  
3, 4, 5, a m and p m; 15, Hallowell & Winter-  
port;  
6, Bar Harbor & S. W. 16, "Lower Edmunds";  
7, Harbor; 16, Calais, 1st Ch., a m;  
8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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